

## THE OUTLOOK

Dr. Nansen's attempt to cross Greenland, to solve the problem of its interior conditions was not successful after all. He did what he could, but did not do what he set out to do. Instead of reaching land near Kioge Bay, after leaving the Norwegian sealer "Jason" on the 17th of July last, and taking to their boats

No true man can live a half life when he has genuinely learned that it is only half a life. The other half, the higher half, must haunt him. — *Phil Brooks.*

“Great wits to madness nearly are allied.” He is foolish, however, to restrict it to poets and enthusiasts, though therein perhaps lies some second thought. Cowper and Swinburne and Mahomet and Joan of Arc, were doubtless chosen for the implication's sake. It conveniently diminishes the urgency of Carlyle's forebodings to ascribe them to dyspeptic fumes in the brain, but how about the theories

Of all places *not* for invalids, one would name the command of an army. But Joe Zisca (he who ordered his skin to be made into a drum) crushed with his Bohemians the Austrian army, after he had lost a second eye. Nothing in our own history is more thrilling than the story of that resolute Scotchman General Alexander Forbes, who was carried into Philadelphia in a litter, after an achievement which Mr. Parkman says was "above price." James Wolfe, who took Quebec, was another invalid. He was a delicate and sensitive child; his manhood was shattered

at In regard to the preparation of a sermon

Loyalty to the principles of God's Word, loyalty the everlasting right, must be embedded in the conscience and control the conduct, or else we drift up the rocks. It is not strength of intellect that saves man, or the surroundings of society, or alliance with a church, or even orthodoxy of belief. All these help, but they are like cables of straw attached to anchors of lead. We must have conscience taught of God and held by God, or we drift upon the lee shore. A covenant insurer a man except while his anchor is fastened to the divine principles of right with the cable of practical obedience. — Dr. T. L. Ogilvy.

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## Miscellaneous.

## CINCINNATI CORRESPONDENCE.

BY N. O. DUNN.

THE Cincinnati Branch of the Woman's Home Missionary Society held an all-day meeting in Trinity Church last Friday. Mrs. Dr. J. H. Bayless presided with parliamentary skill mingled with womanly grace, and kept business moving as cheerfully as effectively. Mrs. John Davis, who captured Boston by her graceful ability in the chair, and who is so thoroughly admired for her intelligent activity at home, gave a graphic account of the meeting of the parent board in Boston. Mrs. Aiken, another of our Christian queens, made entertaining remarks, and exhibited the gavel presented to Mrs. Davis in Boston. When I tell you that Mrs. Davis, Aiken and Carey, who attended the annual meeting, are members of Trinity Church, and the ladies mentioned in my previous letter are recalled, your readers will discern what a charming charge I have.

Among the grand women of Cincinnati who contributed so largely to make the annual meeting of the Executive Committee of the Woman's Home Missionary Society the eminent success it was, is Mrs. General B. R. Cowan. She is the wife of an eminent man, formerly a member of General Grant's cabinet, an editor, scholar, lecturer, and soldier of distinction, and a generous Methodist. She is, also, the sister of Bishop Thornburn. Her activity in Methodist circles, and particularly as a member of our grand church (Rev. Dr. Reed's) at Walnut Hills, is well known about here.

A Deaconess' Home has been founded in Cincinnati through the munificence of the Gamble family, aided by the city churches, and is already occupied by Miss Isabella Thornburn as superintendent. She, too, is a sister of Bishop Thornburn. Lately Mrs. Gamble, sr., died, and her husband and children have founded this institution as a memorial to this lamented patriarch. They furnish a large house, and \$1,000 per year for five years. Bro. Gamble is wealthy, having established a large manufactory (Proctor & Gamble) of soap, and nothing to which he gives his heart and opens his hand is likely to suffer for support, or perish for lack of endowment; by which he will live in deeds of love in the world after he has passed to his final reward. His children share the liberal spirit of their father. Two of his daughters are members of Trinity, and my near neighbors. Bro. Gamble is the main pillar of Christy Chapel. His sons are members of suburban churches.

A Presiding Elders' Convention, composed of the several Conferences in Ohio, Western Virginia, Kentucky and Indiana, meets in this city Dec. 11, and is looked forward to with hopeful interest.

The Freedmen's Aid Society, located here, enjoys the confidence of Methodism at its headquarters, and the secretary, Dr. Hartzell, and the emeritus secretary, Dr. Rust, are greatly beloved and honored at home. Recently a day was observed by the city churches in the interest of this society, and the collections surpassed expectation.

A City Church Extension Society, of which Jesse Clark, son of the Bishop, is president, has recently been organized, and the first collection exceeded the assessment of the various churches. It promises well, and a new era for Methodism has dawned in the "Queen City."

Rev. Washington Gardner, of St. Paul, preached the Thanksgiving sermon in Trinity, and secured frequent applause for his intensely earnest deliverance on various questions of public interest. He notified the Republican Party of its impending doom should it fail to plant itself squarely against the saloon influence. He expressed himself strongly against pauper immigration, and in favor of national aid to prepare the enfranchised freedmen for the citizenship to which they had so suddenly been introduced. So fiery was his eloquence, that it reminded one of a volcanic eruption, and so impressed the large congregation as to elicit frequent applause—a demonstration quite uncommon in Western churches. He has made a marked impression on this community, and from the aggressive spirit he has already manifested, it is evident that moral reforms will have in him an uncompromising advocate, and evil-doers an unrelenting antagonist.

Bishop Joyce preaches next Sunday in Trinity, and will leave the succeeding week for his new home in Chattanooga. The influence he has exerted in this community can scarcely be overrated, and he leaves behind him thousands of friends who will grieve over his departure.

Dr. Howard Henderson leaves to-day to meet a series of lecture engagements in New England, and you will probably see him in Boston en route.

Lately the woman suffragists held their anniversary in this city, and excited much interest. Mrs. Livermore, Rev. Antoinette Brown Blackwell, and the Misses Clay, daughters of Hon. Cassius M. Clay, of Kentucky, were the chief figures, and made strong argument in behalf of their cause. The traditional short-haired women and long-haired men were conspicuous by their absence, and the representatives compelled respect rather than invited contempt. "These women" are gaining ground, and one of the coming questions with which parties will have to contend and legislators wrestle, is this demand for the female vote. It is suggested that the age for the female vote will have to be fixed at sixteen, or many women will deny that they are old enough to vote; that they will die of old age before acknowledging themselves entitled to vote. Some fear that Bridget will vote with Patrick, Katrina with Fritz, Phillips with Sambo, Jane with Jonathan, and that this, in many instances, will only tend to duplicate corruption. Others feel sure that the female vote will make speedy destruction of the liquor traffic, and other evils that afflict society now entrenched in strongholds by partisan interests. In Kentucky widows paying taxes and having children of pupil age are allowed to vote for school trustees, and on questions of district taxation. For more than ten years women elected by the Legislature have held the office of State Librarian. Those who know General Harrison represent him as a thorough-going Christian man, a prayer-meeting Presbyterian, and predict that wine will have no place at the White House table, and that no executive business will be done on the Sabbath. He has selected for his pri-

vate secretary a local preacher of the Methodist Church, noted in Indianapolis for his Christian character and zeal. The paper which he has so ably edited has always been on the side of morality and religion. All good men of the defeated party are congratulating themselves that we are to have a righteous President. There is less discontent among the defeated than I ever knew before. I often hear Southern men speaking kindly of Harrison, because of his Virginia descent and his historical family line. At any rate, everybody seems to accept the result in an amiable spirit that is very reassuring as to the pacific disposition of the American people, and their respect for the verdict of the ballot-box. The election is so pronounced as to leave no doubt as to who is chief magistrate by the will of the sovereign electors. The business of promoting the best interests of the Republic will go on at the old time, and be protected by a fair-minded, clean-hearted Executive.

Cincinnati, Dec. 8.

We'll read that book, we'll sing that song.  
When thoughts are free, and voices clear;  
Some happy time within the year;  
The days that pass by with noiseless tread,  
The song unsung, the book unread.

We'll see that friend, and make him feel  
The weight of friendship, true as steel;  
Some flower of sympathy below;  
But time sweeps on with steady flow,  
Until with quick, reproachful tear,  
We lay our flowers upon his bier.

And still we walk the desert sands,  
And still with trifles fill our hands,  
While ever, just beyond our reach,  
The deeds we have not done, but willed,  
Remain to haunt us—unfulfilled.

—Selected.

## MUSIC IN THE SUNDAY-SCHOOL.\*

BY ALFRED CLIFFORD.  
(Director of music in Grace M. E. Church, and Y. M. C. A., Worcester, Mass.)

GOOD music is vitally essential to the complete development of a thoroughly successful Sunday-school. It is a matter of history that the school which makes its mark pays a good degree of attention to its musical development, and the result is the same in both city and country schools.

A director of music is as necessary in the Sunday-school as in the church choir; the director, of course, to be under the direction of the superintendent, as the choir director is under the pastor. The music director should be a leader in every sense of the word, and as his first qualification he should be a whole-hearted Christian, so that his singing will be from the heart to the heart. He should study his work as thoroughly as the honest teacher studies his work. He should make the selection and rendering of his music the subject of the most earnest meditation and prayer, that the salvation of every member of the school might be caused. He should be satisfied with nothing but the very best results, using such instruments and such arrangements of voices as will readily accomplish this end. If enthusiastic, earnest and judicious, he will readily secure all the help he needs, even to the necessary contributions from the pocket-books.

The music should be bright, cheerful and lively, without sinking to the trashy, jingling melodies which have no foundation of real harmony or sense. If all departments of the school meet together for general exercises, the music should be varied to suit the different ages; for the young, bright, stirring hymns should be introduced, and the older ones should be given some old, tried hymns from our church hymnal.

The very best accompaniment obtainable should always be procured. The music of many schools is deficient because the director and player are not in full sympathy. If the player is dull, mechanical or inexperienced, the director will be hindered in his work.

The regular quartette of the church is sometimes used at the introductory service. It seems to me that the school should be kept independent of outside aid except at concerts, etc. Let soloists, duets, singing by classes, and all other arrangements of this nature, be made from the material of the school.

As to singing-books, get the best, of course, but all our Sunday-school singing-books contain hymns suitable to the seasons, times of revival, temperance, and so on. The hymns proper to the occasion should be selected, but I would emphasize the selection of cheerful music. As a rule, the young cling to life and enjoy it; hence the hymns should never be of a doleful character, portraying this world as a world of woe. The average Sunday-school scholar would rather be a boy or girl just now than to be the best angel in the skies, and "Onward, Christian Soldier," or the ringing hymns of Asa Hall or Sherwin are better than "I Want to be an Angel." The Christian side of life should be made attractive to the boys and girls.

At every session of the Sunday-school there should be one selection coming as a surprise to the school that is something unexpected. It may be a solo, duet, trio, quartette, or chorus by an entire class. Whatever it is, there should always be a rehearsal during the week, and if well performed will always interest and please because "out of the rut"—a very important point in these days. It brings to the attention of the school new voices and new faces, and develops talent for the future use of the church, not only in the choir and chorus, but for the congregation and the prayer-meeting. These special features can be used for Sunday-school concerts for the pleasure of the congregation and the general public.

Another feature of successful Sunday-school music is the orchestra. I know of no reason why the good things of this world should be given over to Satan, and orchestral music can be made to praise God as well as to attract people to places of evil associations. If possible, get your orchestra from the school. It is always well, as far as possible, to take your workers in every department from your own ranks. If you have not enough players in your school, get your players and have them join the school. In the future both Sunday-school and church will find it necessary and advisable to introduce various changes in both vocal and instrumental music.

The great days of the church—Easter, Christmas, Children's Day and Harvest Sunday—should be grand occasions for music, everybody connected with the school being

called upon for a concentrated effort in this direction.

As to rehearsals, they should be held as far as possible outside of the Sunday-school hour, but five or ten minutes of each session may be profitably spent in rehearsing new hymns for all ages, and every moment of this time should be spent in singing, not in talking. During the rehearsal and singing generally the director should have absolute control, insisting upon the earnest attention and work of every one present. The hymns chosen may or may not be those given in the lesson leaves; they should generally be in harmony with the thought of the lesson. The selection can wisely be left to the judgment of the superintendent and director.

I have never heard any Sunday-school singing better than that of the State Industrial School for Girls at Lancaster, their best selections being, "I am a soldier in the army of the Lord," and the chanting of the Lord's Prayer by the entire school without accompaniment. The singing of the latter softly and with bowed head brought tears to every eye, and could not have been surpassed in effect by the finest solo singer in the world.

It was my privilege some years ago to direct the singing at the State Reform School for Boys at Westboro, and while it was impossible to get very fine effects from them, it was always easy to arouse them with "Hold the Fort," "To the Work," and "Rescue the Perishing." The director of music in both these institutions has the advantage of strict discipline. If Sunday-schools could have the authority of discipline that governs the day schools, the singing would be at least equal to the singing in day schools where singing is taught—a thought that may well be pondered by those in charge of all the departments of Sunday-school work.

A pastor or a superintendent who sings can be of great assistance to the music director, and the pastor or superintendent who does not sing, may be of great help by giving his enthusiastic approval and support.

I have here outlined some suggestions which I think may be of help to superintendents and others engaged in Sunday-school work. Let me close with a verse from one of our best hymns:—

"Take my feet and let them be  
Swift and beautiful for Thee;  
Take my voice and let me sing,  
Always, only, for my King!"

## LIBBY PRISON, A "MEPHITIC SEA."

ON the night of Nov. 21, I had a most remarkable dream. In the visions of that night I was again an inmate of Libby Prison. A question arose among the suffering denizens of that Bastille of the South, as to whether we were not all plunged, like the lost spirits in Dante's Inferno, into a mephitic sea. "Mephitic! mephitic!" groaned out one of the dying prisoners. "Is this the right epithet?" "Is this indeed the mephitic sea?" "That depends," I replied. "For instance, if you take one of these giant vermin ticks and skin it, then put the skin upon you, if it fits you exactly, surely this is the mephitic sea." The burst of laughter which greeted my pun fairly shook the old prison walls, and seemed to revive every drooping spirit around me. In the midst of the uproar, I awoke. For a long time after awaking I was soiled with laughter, that it was difficult to regain repose. I cannot refrain from laughter every time I think of it. I was never affected in this way by a dream before.

LOUIS N. BEAUDRY.

Albany, N. Y.

## A STONE LEFT OUT.

BY IRA G. BLAKE.

MR. EDITOR: The article by Judge Hitchcock in this week's issue, on "Our Church Economy," exactly illustrates how the Sunday-school (which I insist is a part of the church just the same as class-meeting) is overlooked by the contributors to the HERALD, regarding which you and I have corresponded. Here is a man educated in the laws of States, and we personally know that his antecedents were thoroughly Methodist; and yet when he builds the Methodist Episcopal pyramid, he puts in the "class-meeting" stone, but leaves out the Sunday-school block. Why? We think for the same reason that other writers to your excellent paper say but little about Sunday-school methods of work, viz., they do not place that value upon the Sunday-school that its importance demands.

The argument may come from the Judge that he is writing on "Church Economy," or of the official or organization of the church. Very good; so be it; but why place in the pyramid the class-meeting, and not the Sunday-school; the class-leaders and stewards, and not the Sunday-school superintendent? He may argue that Wesley organized the class-meeting before the church. We answer that during the Robert Raikes century, our leading Methodists argued that Wesley held Sunday-schools even before Raikes; so that the Father of Methodism recognized this an important factor in "church economy," and also established it. Whether this be true or no, the fact remains the same, that the General Conference (the Discipline) holds the Sunday-school as a part of the church, just the same as it does the class-meeting, and provides a place for the head officer in the "official board." That this Judge in our courts, and a trustworthy authority as to Methodist economy, has overlooked the Sunday-school in his pyramid, proves what we have said regarding the lack of Sunday-school literature in the dear old HERALD, viz., that even many of our best men forget from whence the majority of our best membership comes; and if I were to attempt to improve the diagram of the Judge, I would put a big Sunday-school block just under the "class-meeting" stone. I will close by saying I know that Judge Hitchcock is a thorough believer in the Sunday-school; hence my astonishment at his article, "Our Church Economy."

A subsequent communication from Brother Blake reads as follows:—

"When I read the 'New Sunday-school Movement,' as set forth by the committee appointed by the Boston Preachers' Meeting, along alone in my office, I exclaimed, 'Glory! Hallelujah! and I am not a 'shouting' Methodist either. The only criticism I have to make, is that it is headed, 'An Appeal to the M. E. Churches and Sunday-

schools of Boston and vicinity,' and also the remark that 'in item 6,' articles by prominent clergymen will appear," dears Judge Hitchcock (whom we feel sure will hereafter place the Sunday-school block in his pyramid) from taking a hand in such 'appeals,' and, in fact, any others of the laymen or laywomen who have urged and prayed for such a movement long ago. I can only say to them: Go on, brethren! the more the better; and they cannot help their 'appeals' up in 'Boston and vicinity' so long as they make them through the dear old HERALD; and we up here in central Massachusetts have been watching and waiting, as you will bear witness, for a greater and grander effort on this line of church work."

## GENERAL METHODIST ITEMS.

—The new German Methodist hymnal finds a ready market.  
—Thirty young men receive instruction at our New York Chinese Mission.

—Rev. Anthony Atwood, the oldest member of Philadelphia Conference, died recently.

—The Plattsburg Conference gave 66 cents per member for missions last year.

—The Idaho Conference is the largest, geographically, of the Annual Conferences.

—Rev. Dr. Corey, of the Metropolitan Church, Washington, preaches to increasing congregations.

—Over 600,000 children in our Sunday-schools are church members.

—Dr. S. M. Vernon, of Philadelphia, will sail for Europe in December. He expects to visit Egypt, Asia Minor, Constantinople, and Palestine.

—The twenty-two Methodist Episcopal Churches of St. Louis have a membership of 3,204, and church property, above all indebtedness, worth \$288,000.

—A revival is in progress in Seventh Street Church, Philadelphia, under Thomas Harrison. Upwards of 150 conversions are reported.

—Rev. Dr. N. Times and family, Rev. Dr. Sia Sek Ong, and Rev. Timothy Donoghue and wife arrived safely at Foochow.

—Mr. E. M. Cranston, son of Dr. Earl Cranston, of the Western Book Concern, has been elected to the Colorado Legislature.

—Rev. Mr. Walker, of China, has translated President Warren's sermon on "The Quest of a Perfect Religion" into a Chinese Mandarin.

—William Arthur's "Tongue of Fire" has been translated into Welsh, French, Italian, German, Tamil, Kaffir, and Tongan, and has been variously translated in spiritual results.

—Mrs. Bishop Newman has purchased the Burnham House, at Round Lake, New York, and is to have it converted into a home for returned missionaries.

—Bishop Taylor recently received a bequest of five hundred rupees from a lady who had known him when he worked in Calcutta. He gave the money to the Memorial Hospital at Pakour, India.

—The Japanese Methodist Episcopal Church of the Hawaiian Islands was organized July 27, with a membership of 38 and 14 probationers. Rev. Dr. M. C. Harris, of San Francisco, is superintendent, and Rev. Kanichi Miyama is pastor.

—The Kansas Conference has established a Summer Home at Winfield. There is a valuable property in its possession, and a college near by for the education of the children of the occupants of the Home.

—Messrs. George and Henry Kessler, members of Kensington Methodist Church, Philadelphia, have given \$5,000 to the Methodist Episcopal Hospital in Philadelphia to endow a bed. The gift is in memory of their mother.

—The death is announced at Luleburg, Central Africa, of Rev. W. R. Summers, M. D., who was the pioneer of Bishop Taylor's work in Africa, having landed at Loanda in February, 1885, about a month before the Bishop and the first party of forty or so arrived there.

—A new German Methodist college has been projected at St. Paul Park, Minnesota, to be known as St. Paul's College. The site of ten acres was donated by the St. Paul Improvement Company, and was supplemented by a bonus from residents of \$65,000, most of which is in cash.

—Rev. Charles Garrett stated at the Epworth stone-laying that the Wesleyans hated the three D's—namely, Dirt, Dirt, and the Devil. A fourth, he thought, might be added; for if it was not for the Drink there would not be much dirt, not much dirt, and very little work for the devil to do.

—Rev. Almon F. Hoyt, formerly of Detroit Conference, then of the Central University in Nashville, and recently in charge of Albuquerque College in New Mexico, died suddenly from a fatal fall from a horse. The end came with terrible and unexpected suddenness. It is reported that the lady whom he married in Michigan fourteen years ago has been made a hopeless lunatic by the overwhelming blow.

## THE METHODIST REVIEW.

BY REV. J. W. MENDENHALL, D. D.

WE are gratified to report a handsome increase to the subscription list of the *Methodist Review*. As compared with the magazine and review in this country, it exceeds many of them in respect to size, character, and availability of contents, cheaper subscription price, larger circulation, and general influence in the circles of the best and highest thought. The following table exhibits some facts:—

	PAGES.	PRICE.
The New Princeton, bi-monthly	140	\$1.00
The Baptist Quarterly, quarterly	144	25 00
The Christianian, monthly	120	25 00
The Andover, monthly	112	40 00
The Unitarian, monthly	92	30 00
The North American, monthly	120	25 00
The New Englander and Yale Review, monthly	68	25 00
The Contemporary, monthly	116	40 00
The Nineteenth Century, monthly	164	40 00
Seribner's, monthly	126	30 00
Harpers', monthly	161	40 00
The Forum, monthly	160	30 00
Lippincott's, monthly	166	30 00
The Methodist Review, bi-monthly	100	25 00

The strength of such magazines is in their contributions. The *Methodist Review* apportions one hundred pages to the larger contributions on vital and profound subjects by some of the ablest penmen in the country and of all denominations, and several pages to a new department called the "Arena" (see January number), in which six or eight writers, in very brief articles, indulge in criticism, opinion, and suggestion. Fifty pages are left for the editor's pen, with the thought that, as a general observer of what is going on, he should say something respecting the world's activities and inquiries of to-day; and the space is divided into six departments, all necessary to keep the *Review* abreast of the times, and to make it serviceable in home and study. "Opinion" (taking the place of "Paraphrase") is the vent for brief ex-cathedra utterances; "Current Discussion" comprises more studied topics, religious and philosophical; "Foreign Résumé" brings forward the freshest literary, political, and religious news from the Old World; "Progress of Civilization" (alias "Modern Progress") is a comment on current movements and events.

It is clear that not one of these departments can be dispensed with, or be abridged, and it is certain that they make the *Review* the most discursive and the best adapted to the cultured minds of the church of any periodical now issued from the religious or secular press. Perhaps, also, no one will dispute that any layman who is interested in the large view of things will be greatly benefited by regularly reading these and all the other departments; and it is because the *Review* has been so modified as, while retaining its scholarly character and function as a high-class periodical, to address itself to our intelligent laymen in their aspirations and duties, that the agents are anticipating an increased subscription from that quarter.

With this general statement as to price and contents, the editor joins with the agents in the hope that the rally to the support of the *Review* will be so general as to justify increased expenditure for its improvement and efficiency in the particular work it has to do.

## The Conferences.

## N. E. SOUTHERN CONFERENCE.

Norwich District.  
The annual session of the Eastern Connecticut Ministerial Association was held at Moosup. James M. Taylor, Jr., preached on Monday evening, and A. J. Conliss on Tuesday evening. Both sermons were of a high order.

All deeply regretted the unavoidable absence, on account of illness, of Presiding Elder E. Edson. Bros. Hollingshead, Holden and Tirrell were chosen to convey to him the sympathy of the Association in his affliction. The vice-president, G. A. Morse, presided. Resolutions of sympathy were sent to Rev. Samuel McKown, and to the widows of Revs. F. A. Crafts and Geo. C. King.

Seidom is a programme carried out so completely. All the essayists were present. Even all who were designated to conduct the devotional services were present save one—J. Betts—and he came to Moosup to attend the meeting, but unfortunately came just two weeks too soon. On the topic, "Some Books I have Recently Read—A Testimony of Preachers Present," A. J. Conliss briefly reviewed and commended Bennett's "Christian Archaeology," C. A. Stenhouse followed in a review and commendation of Mrs. Eddy's "Christian Science," E. Tirrell commended for suggestive reading the work of Maxwell P. Gaddis entitled, "Footprints of an Itinerant." J. H. Allen, by the use of Dr. Strong's diagrams, gave a very scholarly and interesting presentation of the Tabernacle of Israel, with accurate descriptions of the Tabernacle and its furnishings, and sound interpretations of their spiritual symbolism. "Ought Women to Preach?" G. W. Wright maintained that they ought, when position called for the chief discussion of the meeting. Only one of those who joined in the discussion agreed with the essayist. G. A. Morse exhibited a very fine microscope, and showed how it could be made useful and highly interesting "In the Hands of a Preacher." C. W. Holden read a pointed and practical paper on the "Training of Probationers." Papers were read by F. L. Hayward on "How to Promote More Thorough Bible Study," and by S. F. Harriman on "Angels."

Twenty-five members attended, besides the one who was present two weeks in advance. This was the second time the Association met at Moosup; the first was in June, 1883. Nothing was left undone by the pastor and people to royally entertain the Association. The February meeting will be held in Putnam.

SHEPHERD F. HARRIMAN, Sec.

New Bedford District.  
Rev. L. Flocking, our pastor at Cuttaumet, has very properly and successfully employed himself in arranging for a course of five lectures to be given in his church. He has succeeded in securing a very able corps of speakers. Their names are a guarantee of popular and instructive courses. The church will be helped in more senses than one by these able and earnest addresses.

Mrs. Rev. Dr. Wm. Butler occupied the pulpit of the church in Bourne on a recent Sunday afternoon and evening. Her addresses were full ofunction and power. Her earnest words and eloquent appeals in behalf of the neglected women of heathen lands, will never be forgotten by those who heard her. The pastor of this church, Rev. J. G. Gammons, is toiling hard and not without the blessing of the Lord. It is expected that a lecture course in this church early in the new year will be well patronized. X. Y. Z.

## EAST MAINE CONFERENCE.

Backus District.  
The fall meeting of the Backus District Western Ministerial Association was a very successful and enjoyable gathering. Twenty-two ministers were in attendance, and a goodly number of the citizens were present at every session. It was held with the church in Backus.

Monday evening, Oct. 15, Rev. B. S. Arty preached a stirring sermon from words found in Eph. 1: 5-11; his theme being, "Predestination as we See it in God's Saving Sinners."

Tuesday, at 8:30 A. M., Rev. R. L. Nanton led a half-hour prayer service of great power, at the close of which Rev. J. F. Haley, president of the Association, took the chair, and declared the Association open for business. After the reading of the records of the last meeting, and the constitution and by-laws, by the secretary, Rev. R. L. Nanton read an interesting article upon "Pastoral Labor—its Methods, Time and Extent." Following this came the "reports of charges." Very encouraging reports were given by the several pastors present. Rev. C. H. Fuller discussed "The Sabbath-school; How Made Most Efficient" in a very able paper. Rev. J. F. Haley, presiding elder, read an able paper on "Bishop Fowler's Rule for Preachers' Work."

At 2 P. M., Rev. O. H. Fernald, D. D., gave an intensely interesting essay on "Man; His Origin, Cradle of Nativity and Dissemination over the Earth, from the Standpoint of the Latest Science." One very fittingly said that "Bro. Fernald is a broad man, fully alive to the present, and able by his great scholarship to explore the past and seemingly to make alive its valley of dry bones and place them as living witnesses on the stand to-day to testify to man's origin."

This able and instructive paper was followed by another able and entertaining paper by Rev. W. T. Jewell, on "Methods of Revivals"—work in the prayer meeting and class-meeting, in the young people's meetings, and in the preaching. We had expected that this paper would be full of practical truths and instruction for those of us young in the work, and we were not in the least disappointed.

At 7:30 P. M., a large congregation assembled to hear a sermon by Rev. H. E. Frohock, who preached from the text 2 Pet. 3: 11. It was an able effort, and was listened to with the closest attention.

By a wise arrangement on the part of the committee on programs, Wednesday was designated as "Mission Day." At 8:30 A. M., a half-hour prayer-service of unusual interest was led by Rev. D. B. Phelan. Earnest and heartfelt prayer was offered, not only for those in heathen darkness, but for the church at home, that she may awake more fully and realize her opportunity to carry the "gospel to every creature."

Following this service able and instructive essays and addresses were given as follows: "What is Our Duty towards Home Missions?" Revs. G. F. Bradford and C. C. Phelan; "The Heavens Hope of Salvation without the Gospel," Rev. A. F. Chase, Ph. D., and Rev. H. E. Frohock. Dr. Chase gave a strong, metaphysical argument, clear and convincing. He was listened to with the closest attention by all.

"The Future of Africa" was discussed by Rev. N. B. Cook in a short address. H. W. Norton read an essay on the "Obligations of the M. E. Church towards Foreign Missions." Rev. V. P. Wardwell, in an able article, discussed upon the "Triumphs of the Gospel in Foreign Lands."

The afternoon session was a season of special interest, opening with the sacrament of the Lord's Supper, wherein a large number participated. Then followed the anniversary of the W. F. M. Society. Interesting addresses and remarks were made by several of our prominent Christian ladies, closing with an address by Miss A. M. Wilson of the Seminary. One who has had the opportunity to hear many missionary speakers, said it was "the most eloquent plea for foreign missions that I had ever heard."

A vote of thanks was extended to the pastor and people of Backus for their untiring labors and generous hospitality, that contributed so largely to the success of the meetings. We separated with the conviction that this had been one of the most helpful gatherings that this Association has ever held, and we

believe that its fruits will be seen by a large number of souls brought into the kingdom through the labors of those present. It is expected that the next session will be held at North Backus in February.

H. W. NORTON, Sec.

## Our Book Table.

THE CRITICAL PERIOD OF AMERICAN HISTORY, 1783-1789. By John Fiske. Houghton, Mifflin & Co.: Boston. Price, \$2.

Out of previously and carefully prepared material, some of it delivered a few years ago in the shape of lectures, Mr. Fiske has evolved a book which promises to hold an abiding place in our historical literature. It will also serve to correct some popular and very natural misconceptions. The average American reader would select either the years of the Revolution or those of the Rebellion as pre-eminently "critical," as fraught with extreme danger to the preservation of our nationality; but the reader of this volume will soon be convinced that the period between the Battle of Yorktown and the adoption of the Federal Constitution was the period of imminent peril, and the real turning-point in our political history, and he will thank the writer for grouping the great national events of that period in such a luminous and pleasing way; and he will thank the publishers, too, for presenting the narrative to the public in such lucid and perfect dress, as respects paper, type and binding.

THE STORY OF MEDIEVAL FRANCE. From the Rise of Hugues Capet to the Beginning of the Eighteenth Century. By Gustave Masson, B. A. New York: G. P. Putnam's Sons. Price, \$1.50.

This latest addition to "The Story of the Nations" Series preserves the characteristics of the preceding volumes in portraying the real life of the people, and emphasizing the industrial, social and literary aspects of that life. The work is admirably done in the present instance; the maps, illustrations, indexes, paper, type, are all that could be desired, and the introductory chronological and genealogical tables, with the concluding "Glossary of Medieval Words," are features that will be appreciated by the reader. This series of historical studies deserves a place in every family library.

LIFE'S POSSIBILITIES: A Series of Sabbath Evening Addresses to Young People. By Rev. William Smith, A. M., Ph. D. With Introduction by Bishop Doane, Mead & Co.: New York. Price, \$1.

Another contribution to the rapidly-growing literature designed to instruct and stimulate young people to right thinking and right action. The range of topics covered by these addresses will indicate the scope of the volume. They are as follows: "What Art Thou?" "Physical Culture;" "Mental Culture;" "Moral Culture;" "Character;" "Disillusionment;" "Heartlessness of Soul-wreckers;" "Recreation;" "What Shall I Read?" "Business and Religion;" "Aspiration;" "God's Workmanship and Habitation;" "Personal Responsibility."

KEYNOTES OF FAITH, or, What and Why We Believe. By Rev. Dr. John Calvin D. D., New York: The Baker & Taylor Co. Price, 75 cents.



TEMPERED LADIES: Young Men. New York: A. C. Armstrong & Son. Price, \$1.25.

A selection from the extraordinary series of papers on this subject which appeared during the fall and winter of 1887-8 in the columns of the *British Weekly*, based upon facts carefully collected, and clearly showing why the young men going to London—or, indeed, to any city—must expect to find the strains put upon character, the subtle, almost irresistible temptations to what he is exposed, and closing with chapters on what the churches and Christian Associations are doing to rescue and aid the morally imperiled. The subjects of "Drinking," "Gambling," "Betting," "Impurity," and "The Evil of Theatres," are handled with rare good sense and force, and of any latitude. American youth, as well as English, can learn from this volume lessons of vital importance.

SELECT NOTES: A COMMENTARY ON THE INTERNATIONAL LESSONS FOR 1889. By Rev. F. N. Pelouet, D. D., and M. A. Pelouet. W. A. Wilde & Co., Boston.

This well-known commentary keeps to its high standard in the present issue. Practiced hands prepare it; the material is carefully selected and condensed; maps, illustrations, and suggestions to teachers, library references, etc., are ample; and, taking with it the Question Books ("Part I. For Older Scholars"; "Part II. For Children and Youth"; "Part III. For Little Learners") the series is every way an admirable one.

A FACTORIAL COMMENTARY ON THE GOSPEL ACCORDING TO MARK. Third Edition. Edited by Rev. Edwin W. Rice, D. D., and W. R. Rice, D. D. Philadelphia: American Sunday School Union.

THE GOSPEL OF MARK. By Rev. Edwin W. Rice, D. D. Philadelphia: American Sunday School Union.

Dr. Rice has corrected and improved his valuable little commentary, which is almost a model of its kind, containing both the Authorized and Revised Versions, explaining only what needs to be explained, never slightest obscure or difficult passages, giving special attention to the event of the last week of our Lord's life on earth and His resurrection, and gathering up practical lessons at the end of each of the topical divisions. His "People's Question Book," with its forty-eight lessons, is a fitting companion to the Commentary, and the "Scholar's Hand-book" covers the whole field of the International Lessons for next year.

OLD STORIES WITH NEW LESSONS. Sketches of Scriptural Characters. By Rev. Edwin W. Rice, D. D. Philadelphia: American Sunday School Union.

A book of twenty chapters, with an introduction on the Lord's Prayer, and containing sketches of Biblical examples from Abraham to Paul. The author has had experience in writing for the young, his style is simple and picturesque, and his evident purpose to be helpful to this class of readers, is apparent throughout. The book is a wholesome one.

STORY OF MOSES; or, Desert Wanderings from Egypt to Canaan. By Mrs. M. A. Hallcock. Illustrated edition. Philadelphia: American Sunday School Union.

The well-known story, from the birth of the babe "beautiful unto God" to the unknown sepulchre on Mt. Nebo, all told in language level with the capacity of a child, is a excellent book for "infant class" Sunday-school teachers, or for the little folks at home.

CHAPTERS FROM JANE AUSTEN. Edited by Charles Fay Adams. Boston: Lee & Shepard.

Mr. Adams has performed a grateful task in picking out these representative chapters of a gifted and undying author, and supplying the connecting links of explanation so as to make the story intelligible, and awaken a feeling of interest in the story.

NEW VOYAGES. Its Nature, Causes, Symptoms, and Treatment. Illustrated. By H. S. Drayton, A. M., M. D. Price, 25 cents. York & Wells Co., 777 Broadway, New York.

This fresh contribution to popular medicine applies to a growing malady in America, and is, therefore, seasonable. The statements are definite with regard to the common causes of nervousness, and no attempt is apparent to state or condemn the ignorance or propriety of any of the modern theories. If habit, habit, vice, be reproducible, the author shows why, and also reflects not a little light upon unintentional errors that people are constantly committing in their ways of life, and for which nature compels a penalty. The cases from the author's own observations are very instructive, and have doubtless many parallels, for which the very reasonable and simple course of treatment will be well served.

PREPARATORY FRENCH READER. By O. B. Super, Ph. D. Boston: D. C. Heath & Co.

A textbook made up of choice selections in prose and verse, not from classical sources, but from such writers as R. L. Stevenson, Emerson, Hawthorne, Dana, Dequett, Mary, and with the difficulties in these simplified by a change of construction, or the substitution of a common word for an unusual one when necessary. Thus, though there are "Notes," they are comparatively brief. There is a copious vocabulary at the close. Prof. Super has furnished beginners in reading French with an admirable text-book.

THE LADY AT WORK; or, Some of the Concessions of Orthodoxy in the Direction of Universalism. By J. W. Hanson, D. D. Boston: Universal Publishing House, 16 Bromfield St.

This is an earnest little book, written from a denominational stand-point, in which various opinions expressed concerning creeds by eminent "orthodox" leaders, and the views of leading commentators of that school of belief, are cited to produce the impression of a decided faith in the dogmas of orthodoxy. This decline is attributed to the silent influence of the teachings of Murray and Balou, and the "theological trend" of the dying century is inferred to be the utter repudiation of the obnoxious dogmas. We frankly confess that we do not so read the signs of the times. We incline to think that there will come, ere long, a reaction from the present decline. Indeed, the latest work on "Dogmatic Theology"—by Dr. W. G. F. Shedd—contains an elaborate re-statement of the scripturalness and reasonableness of the doctrine in question. We commend the last chapter of the second volume to the thoughtful perusal of Dr. Hanson.

THE TRAINING OF THE TWELVE. By Alexander Balmann Bruce, D. D. Fourth Edition. Revised and Improved. New York: A. C. Armstrong & Son.

This work is already and favorably known to our preachers and thoughtful laymen. It would be difficult to find a ministerial library of any size which lacks this volume, and there are few books more frequently handled. This fourth edition is substantially the same in text as the second, but attention has been paid to the readings of the Revised Version in giving the text of Gospel passages.

RELIGION, OR THE CURSE OF THE OLD SOUTH. By Chaplain J. J. Kane, U. S. N. Philadelphia: J. B. Lippincott & Co.

This book is thoroughly unalloyed from beginning to end. The story, with its anachronisms and its absurd situations, defies

analysis, while the reader who follows it to the close finds "on horror's head horrors accumulate." The author, from the peculiar experiences incidental to his profession, has been able to give a semblance of life to the rottieth phantasmagoria he has evoked, but the feverish and morbid injury to immature minds. With a novelist's privilege he annihilates space and time, and the result is a mélange utterly unworthy of serious consideration.

THE CAPTAIN OF THE WIGHT. A Romance of Caribbees Castle in 1485. By Frank Cooper, M. A. Price, \$1.50. F. & J. B. Young & Co., New York.

To the mind of the author there is no more picturesque period in the history of Western Europe than that of the Renaissance, the influence of that epoch on chivalry being particularly interesting. He says in his preface: "In the turmoil of real life, with its sordid materialism, there are many men and women who dwell with delight on some noble life clothed round with the glamour of ancient times, and presenting itself to the mind in the garb of gorgeous pomp and splendid pageantry." He chooses Sir Edward Woodville as the "eulogist" on which "to clothe the heroic virtue of chivalry without its many and grosser faults"—the popular "Lord and Captain of the Isle of Wight," who induced four hundred of the inhabitants to follow him to Brittany, and who died fighting with his sword in hand and his face to the foe. Though

the capturing story is written mainly for the young, older readers will also enjoy Mr. Cooper's vivid descriptions and romantic episodes, as well as the dozen graphic illustrations drawn by himself.

THE JOY TEN AND THEIR YEAR OF STORIES. By Agnes Sage Carr. Price, \$1.25. Congregational Sunday School and Publishing Society: Boston and Chicago.

The "Joy Ten" is the name of a band of comrades who met monthly at the "Fingery" with Aunt Roxie—Jolly by name and jolly by nature—one of those dear, delightful aunts who never tire of trying to make their nephews and nieces happy. At her fireside the "Joy Ten" play merry games, have nice suppers, and listen to stories—twelve during the year—each with its lesson calculated to make the ten not less jolly, but quickly responsive to the calls of duty and to the needs of others. Six of the stories contained in the Chinese book appeared originally in *Harper's Young People* and two in the *American Agriculturist*. It is a wholesome book for the young.

IN SAFE HANDS. By Mary Hubbard Howell. American Sunday School Union: Philadelphia, 1122 Chestnut St.

A sweet and beautiful religious story bears the above title—the story of a young girl whose greatest talent was "A Christian's silent influence," and who at last came into the "safe hands" of a noble husband. But though joy gladly trusted these safe hands, she died, nevertheless, with a deeper and surer faith, in the divine Hand that through her life had held her secure and shielded her from harm. It is an excellent book for the home or Sunday-school library.

MISS PARLOA'S NEW COOK BOOK. By Maria Parloa. Price, 30 cents. Estes & Lauriat: Boston.

Between these gaily ornamented paper covers are 26 large, double-column pages of explicit and comprehensive recipes for all sorts of cooking—a model cook-book, in fact, prepared with great care by Miss Parloa, whose years of experience enable her to speak with precision and decision.

In paper covers we have received: From J. B. Lippincott & Co., Philadelphia: "A Life's Morning," by George Gissing. Price, 25 cents.

From Cassell & Co.: New York: "The Taming of the Shrew," by William Shakespeare. (Cassell's National Library.) Price, 10 cents.

### Magazines and Periodicals.

The *Magazine of Art* for December has for a frontispiece "The Painter," after Meissonier. The leading article, finely illustrated, is a first paper on "Alfred Gilbert, A. R. A.," by W. Cosmo Monkhouse. Other articles are: "Realism versus Symbolism," by Elizabeth Robins Pennell; "The Liverpool Corporation Collection: the Walker Art Gallery," by E. Rimbaud Dibdin, with five engravings; "The Portraits of Dante Gabriel Rossetti," by William M. Rossetti; "The 'Old Arts' and Modern Thoughts," by J. E. Hodgson, R. A., with "Chronicle of Art" and "Art Notes." Cassell & Co., 104 and 106 Fourth Ave., New York.

The December number of *Frank Leslie's Illustrated Sunday Magazine* is, as usual, well supplied with a full list of interesting articles and stories, illustrated and otherwise. "The Fall of Modesty" is the title of Dr. Talmage's sermon, from Esther 1: 12. 35-57, Park Place, New York.

The *Quiver* is one of the best of illustrated magazines for Sunday and general reading, and the December issue maintains its accustomed high standard, providing for its readers an entertaining miscellany of short articles, stories and serials, and poems. The frontispiece is too good to be pretty. Cassell & Co.: New York.

The December number of *Our Little Men and Women* is just as bright and delightful as possible. For the little people just beginning to read for themselves, no magazine could be more suitable. D. Lothrop Co.: Boston.

One of the most practical helpers for teachers is *Common School Education*, of which William A. Mowry is editor. "Tenses in English," "The Examination of Teachers," "Country Schools," "Lessons in English," etc., are some of the topics treated in the November issue. 50 Bromfield St., Boston.

The contents of *Education* for November, edited by Mr. Mowry (editor of *Common School Education*), promises a varied and instructive series of articles. President Fairchild of Oberlin opens the number with an account of "How the Fathers Built in Ohio." 50 Bromfield St., Boston.

A late number of *Literature* contains a portrait of George W. Cable, with selections from his writings. John B. Alden: New York.

The December *Chautauques* contains, besides the Required Reading for the C. S. C., a number of striking articles, and, particularly, a symposium of letters on "Scientific Temperance," by Dr. Wm. A. Hammond, W. W. Johnston, D. Hayes Agnew, Samuel Sexton, L. E. Atkinson, Henry Foster, and William Pepper. T. F. Flood Publishing House: Meadville, Pa.

The December *Missionary Review of the World* is of unusual interest and value. There are nine articles in the Literature Section, several of which, as "The Relations of Missions and Commerce," by Secretary F. F. Kinnwood; "Missions in the Levant," by Rev. Edwin M. Bird; "The Religious State of France," and the McAllister by M. Sallens, of Paris; "The Statesmanship of

Missions," by Dr. J. M. Ludlow; and "Mission Work in Cathay," by Rev. Gilbert Reid, are papers of special ability. Then the latest reports of 20 leading Missionary Societies, and of 22 Woman's Missionary Boards are given, besides interesting correspondence from China, India, Japan and Syria, the "International Department," by Dr. Gracey, and the "Monthly Concert," by Dr. Pierson. The number contains 167 additional pages, to make room for a full index of 10 pages, adding greatly to the value of the work. Funk & Wagnalls: 18 and 20 Astor Place, New York. \$2 per year.

Thomas Whitaker, 2 and 3 Bible House, New York, issues "Golden Showers," by A. Handbell, with poems selected by Christine Forrest (price, 50 cents); "The Better Land," by Mrs. Homan (50 cents); and "Angel Voices on Life's Pathway," illustrated by J. Woodson (25 cents)—suitable for Christmas remembrances.—The familiar, yellow-covered "Old Farmer's Almanac" for 1889 (No. 97) is published in good season by William Ware & Co., Boston, containing its usual complement of astronomical, meteorological and ecclesiastical data.—From J. J. Hood, 1018 Arch St., Philadelphia, we have received the following Sunday-school music for Christmas: "The Royal Branch," prepared by Mr. T. E. Burroughs; at "Cordova," a Christmas cantata, by Sweeney and Hewitt.—From the Congregational S. S. and Publication Society, Boston and Chicago, come "The Child Immanuel," a Christmas cantata, by M. C. Hazard; and "Pilgrim's Progress," by J. B. S. Hazard.

John D. Wattles, 1031 Walnut St., Philadelphia, issues "The Coming of the King," a Christmas song service for Sunday-school, choir and congregation, prepared by Leonard Woolsey Bacon, and divided into three sections: "1. The Birth of the Prince." 2. "The Spread of the Kingdom." 3. "The Triumph of the King." Price, 25 cents. School edition, 5 cents. Mr. Wattles also sends out "Seeking for the Christ"—a song and teaching service for Christmas-tide. Price, 5 cents.—"The Court of King Christmas" is a Christmas entertainment for young people, arranged for public entertainment, with simple incidental music, by L. A. Higgins. Published by Harold Roorbach, 9 Murray St., New York. Price, 25 cents.—The same publisher issues "The Gypsies' Festival," a musical entertainment for young people, by N. Earle. 25 cents.—The last issue of Cassell's National Library is "Essays on Burns and Scott," by Thomas Carlyle. 10 cents.

**Hood's Acid Phosphate** Imparts Renewed Strength and Vigor where there has been exhaustion.

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THE HOLIDAYS. And the colder winter weather are now rapidly approaching. The joyful season is eagerly anticipated by young folk in thousands of homes; but in nearly all there are one or more older ones to whom the cold waves and the storm winds renewed suffering from rheumatic back or limbs. It is not claimed that Hood's Sarsaparilla is a positive specific for rheumatism; we doubt if there is or can be such a remedy. But the remarkable success Hood's Sarsaparilla has had in curing this suffering is a strong reason for those who are suffering to try this peculiar medicine.

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Whereas, THE WESTERN METHODIST BOOK CONCERN, in Cincinnati, Ohio, on the 1st day of January, A. D. 1884, by its agents, Walden & Stowe, did issue certain bonds of the said THE WESTERN METHODIST BOOK CONCERN, payable on the 1st day of June, 1894, but "redeemable at the pleasure of the said THE WESTERN METHODIST BOOK CONCERN after the 1st day of January, A. D. 1885;" Now, THEREFORE, This is to notify all persons holding said bonds, or any number of same, that all said bonds will be redeemed at the office of the said THE WESTERN METHODIST BOOK CONCERN on the 2d day of January, 1889. And that from and after that date interest on the same will cease.

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capital list of topics for the meetings of the *Four* Bedford, has been given a year covering the time from Rev. A. P. Palmer leaving to B. P. Raymond, who



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## The Family.

### THE DELINQUENT SUBSCRIBERS.

Worn and weary, seedy and sad, an editor set him down,  
Mid work and rubbish, paper and dust, with many a wrinkle and frown.  
He sighed when he thought of his paper bills, his rent, and board, and food,  
And groaned when the copy fund yelled out, as he there in the doorway stood.

"What do people fancy," he said, "an editor lives upon?  
Air and water, glory and debt, till his toilsome life is done?  
I'll stop their paper, every one, till their honest debts they pay,  
And mark their names off the mailing-book forever and for aye!"

"Take this copy, double lead, and mark with a pencil blue,  
And send to all who are in arrears, from ten years down to two."  
And then to the copy hungry boy he handed a pencil scribble  
Of hieroglyphics, straggling, wild, all tangled, and lean, and tall.

When scarce a fortnight had dragged its length of tired-out hours away,  
There came to the heart of the editor a gladsome joy one day;  
"Was only a letter from Gordon's Mill, in a hand both weak and old;  
But out of it fell a treasured coin, of solid, beautiful gold!"

The letter claimed his interest, then, and so he slowly read  
The scrawled, but simple and honest words, and this is what he said:  
"Dear Editor: I read the lines you marked and sent to me,  
So I send this piece of gold and ask if you will agree

"To send my paper right along, and forget the debt I owed,  
For I've taken your paper for twenty year, and so far as I know,  
I never owed a man a cent till about four years ago,  
When my po' wife died, and the crops was bad, and the fever laid me low.

"And times hasn't never been the same to little Lis and me—  
For we are all that's left behind—and since my eyes can't see,  
She always reads the paper, and it's been our only cheer,  
And brought us all the news and fun we've had for many a year."

"I'm getting old and feeble, now, and down with the rheumatism,  
And there's the paper left to me; just that and little Lis."  
We could not bear to lose it now, it's been with us so long,  
Till its very name is music, like an old-time happy song.

"This twenty-dollar piece of gold will pay for all I owe,  
And what is over and above, just keep, and let it go  
Toward paying for the paper till a brighter, better day;  
And send to Lis, she'll need it then, when I am called away."

Glad and thankful the editor was, as he knew that there was one  
Who loved and could appreciate the work that he had done.  
He felt that life was not in vain, and smiled through happy tears;  
Then on the mailing-book he wrote: "Paid up for twenty years."

MARGARET ANDREWS OLDMAN, in N. Y. Sun.

### POEM BY OLIVER WENDELL HOLMES.

[Read at the laying of the corner-stone of the new Public Library in Boston, Wednesday, Nov. 28.]

Proudly, beneath her glittering dome,  
Our three-billed city greets the morn;  
Here Freedom found her virgin home,  
The Bethlehem where her babe was born.

The lordly roofs of traffic rise  
Amid the smoke of household fires;  
High o'er them in the peacemaking skies,  
Faith points to heaven her clustering spires.

Can Freedom breathe if Ignorance rule?  
Shall Commerce thrive where anarchy reign?  
Will Faith her half-forgotten brood retain,  
If darkness clouds the cloud the school?

Let in the light! from every age  
Some gleams of garnered wisdom pour,  
And, fixed on thought's electric wire,  
Wait all their radiant to restore.

Let in the light! in diamond mines  
Their gems invite the hand that delves—  
So learning's treasured jewels shine,  
Ranged on the alcove's ordered shelves.

From history's scroll the splendor streams,  
From science leaps the living ray,  
Flashed from the poet's glowing dreams  
The opal fires of fancy play.

Let in the light! these windowed walls  
Shall brook no shadowing colonnades,  
But day shall flood the silent halls  
Till o'er you hills the sunset fades.

Behind the ever-open gate  
No pipes shall cause a crumpling throne;  
No lachrymose critic's censure wait—  
This place is for the people's own!

Heirs of our narrow-girdled past,  
How fair the prospect we survey!  
Where hushed and unheeded the wintry blast  
And rolled unheeded the storm-swept bay!

These chosen precincts set apart  
For learned toil and lofty shrine,  
Yield willing homes to every art  
That trains or strengthens or refines.

Here shall the scepter mistress reign,  
Who leads her meekest subject's call,  
Sovereign of all their vast domain—  
The queen—the handmaid of them all.

along the wall. The fagots drop apart. The household hover over the expiring embers. The last breath of smoke has been lost in the chimney. The fire is out. Shovel up the white remains. Ashes!—T. De Witt Talmage.

Oh, ye who taste that love is sweet,  
Set way-marks for all doubtful feet  
That stumble on in search of it.

Lead life of love; that others who  
Behold your love may kindle too  
With love, and cast their lot with you.

If your station is a humble one, fill it to the best of your ability, and that is all that will be required of you. God only wants now and then a Paul, a Luther, a Calvin and a Moody, but He always wants, and the world always wants, a multitude of men and women ready to bury their lives in the tunnels and mines of society, away from the gaze of those who seek a less noble and a less enduring work. To a vast number of such self-denying, humble workers, like those "of whom the world was not worthy," the State, the church and society are most deeply indebted to-day; and, though their names are unknown and their deeds are unsung, yet in the world to come they may have a fuller joy and a more blessed inheritance than many who are occupying a more conspicuous place, and seem to be doing a larger work in the world.—Christian Inquirer.

Waiting for God implies desire and expectation. We wait because we desire; we wait because we expect. We are anxious to glorify God by being employed in His service; and hence we are waiting for orders—we are seeking opportunities of serving Him. We are longing for the blessings, as you see the husbandman looking over the whole sky for the coming shower to refresh his crops, or for the signs of dry weather to enable him to gather in his grain; as you have seen the mother in her eagerness, or the father, saying less, but not less earnest, looking out for a son or daughter who has been for years in a foreign clime, but who has promised to be at home at such a time. How is every object in the distance examined! how every detail listed! and "Why is he so long in coming? why tarry the wheels of his chariot?" Ah, if we were longing for spiritual blessings in this spirit, they would come, assuredly come; and our faith would insure them, and our eagerness would hasten them.

"He that shall come will come, and will not tarry."—James McCoach, D. D., LL. D.

Sweet are the uses of adversity! In God's hands indeed they are; when He puts His children into the furnace of affliction, it is that He may thoroughly purge away all their dross. A great writer has spoken with great beauty of the resources which God has placed within us for bringing good out of evil, or, at least, for greatly alleviating our trials, in the cases of sickness and misfortune. "The cutting and irritating grain of sand," he says, "which by accident or incaution has got within the shell, incites the living inmate to secrete from its own resources the means of coating the intrusive substance. And in it, not or may it not be, even so with the irregularities and unevenness of health and fortune in our own case? We too may turn diseases into pearls." But how much more wonderful are the wisdom and mercy of God, in making the spiritual temptations and distresses of His people their necessary discipline for their highest good, the means for the greatest perfection and stability of their characters. This indeed is a wonderful transmutation. God, says the holy Leighton, hath many sharp cutting instruments and rough files for the polishing of His jewels; and those He especially esteems and means to make the most resplendent. He hath oftentimes His tools upon. Beautifully are the uses of temptations and trials, external and inward, illustrated in that old familiar hymn of Newton, so like in its language and spirit to some hymns which Cowper wrote of similar experiences:—

"These inward trials I employ  
From self and pride to set me free;  
To break my reins, and make me true,  
And make thee find time all in Me."

—REV. GEO. B. CHEEVER, in "Christian in the Valley of the Shadow of Death."

PEN PICTURES IN THE LAND OF THE NILE.

IV.

By REV. L. H. PACKARD.

We have only to look into the homes of Egypt and see the life and degradation of woman, to find the cause of modern Egypt's low rank in the life of nations. While other nations, touched by the spirit of Christianity, have unfettered woman from the chains of distant and barbarous ages, and in the higher, purer life of woman have found themselves lifted in intelligence and morality, Egypt, holding exploded notions of woman's sphere and inferiority, has inherited the penalty of its false views in a low moral tone and degraded life.

"The woman's curse is man's; they rise or sink together, dwarfed or godlike, bond or free." The opinion of the old Roman heathen Metellus, "that we should all rid ourselves of the plague of wives if we could exist without them," has in it a contemptuousness for woman which is a prevailing sentiment to-day in modern Egypt.

Until recently there were no schools for girls, and we are told by the best of authorities that it is not usual to find a lady able to read or write even her own name. Often betrothed at the age of from seven to ten, the poor child is married at twelve or thirteen, and goes into life without the faintest idea of mental training. Young men employ agents to go and look at a girl for them before engaging her for a wife as thoughtlessly and in quite the same spirit as a man asks another to "go look at that horse" for him. In practice, if not in spirit, there is an illustration of the customs of the ancient Jews. To-day in Egypt Abraham sends a servant with a present for a wife for Isaac, and while Isaac may acquit himself through another of the charms of his proposed bride, he must marry one on whose face he has never looked.

"It is considered a shame," said a Mohammedan to me, "for a lady to show her face. If young men and maidens do happen to see each other's faces, the curse of God is on the seer and seen." "The best of women," said the daughter of the Prophet, "is she who sees not men, and whom they see not." Hence a daughter is employed. A dowry of \$100 or less (\$1.25 satisfies the law) is paid down. The betrothal is celebrated a week before the wedding—between the groom and the bride's father—by their joining hands and reciting a part of the Koran in the presence of witnesses. The bride goes through ceremonies too long to mention here—goes to bath, abstains a week from anything that contains mustard, and from vinegar and sour apples, washes her feet, sprinkling the water in the corners of the room, that a blessing may result from it, and is wedded by the groom removing the covering from her face, and saying, "O God, bless me in my wife, and bless my wife in me!" O God, bestow upon me offspring by her, and bestow upon her offspring by me! O God,

unite us as thou hast united happily, and separate when thou separatest happily."

We have not mentioned the bridal processions we saw on the streets, a part of every ceremony, and the same referred to by Jeremiah when he said, "When will I cause to cease from the cities of Judah and from the streets of Jerusalem the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride; for the land shall be desolate."

Just here let us notice the sprinkling of God's name over the marriage ceremony does not make that ceremony a religious one, any more than the use of God's name in a sharp trade makes that religious. Marriage belongs to a class of contracts, and is essentially and only a civil contract. This contract takes three forms in Egypt. The first is a permanent contract; the second is a temporary contract. Mr. Lane, the celebrated author of "Modern Egyptians," was advised to enter into this marriage relation to save himself inconvenience. Traveling merchants form these temporary alliances, which are broken off at will. They constitute a tolerated concubinage, affording the woman a plea for respectability. The third form of marriage is that with slaves.

The Egyptian may have in permanent marriage four wives and as many concubines as he pleases, but the custom is to be satisfied with one wife because of expense from the necessity of separate apartments and of domestic peace. The present Khedive sets an example worthy of imitation in being a strict monogamist, loyal in his wedded life; but the same cannot be said of the Sultan, nor of his predecessor, who had so many wives in the harem on his death that it took most of the night, we were told, to transport them across the Bosphorus. The large mass of the Egyptians do not, however, have more than one wife. One reason why so many are satisfied with one wife is the facility of divorce, and they do not hesitate to take advantage of this when tired of one wife, and take a new one in her place. Khalil Ali married and divorced two hundred women in his time. A certain dyer of Bagdad even reached the astonishing total of nine hundred. He died at 85, and if married at fifteen must have had a fresh spouse every month during seventy years of conjugal felicity.

A man may divorce his wife twice by just saying to her, "Thou art divorced;" or, "I divorce thee." From mere dislike or in a fit of passion he may thrust from him and send to a life of destitution the mother of his children. If he divorce her the third time, he must not marry her again until she has been the wife of some other man. To recover her, he must hire some man to marry her, consume his marriage with her, and then divorce her. Slaves, or men of ugly and repulsive appearance, are hired to perform this for the man who has repented his action and desires again the return of his first love.

Under such laws as govern the life of women in the East, we are not surprised at their degradation. They are shut up in the harem, busy themselves about the merest trifles of life, feed on sweetmeats like children, visit to gossip and just about coarse and sensual matters, and ride out only under guard, veiled, on donkeys. They have no education and no contact with any life that stimulates and satisfies the intellectual life. They are trained as mere animals. They eat, dress, sleep, chatter, dream life away in indolent ease, and live mainly to stimulate their husband's affections and satisfy his passions. An English woman asked an Egyptian lady how she passed her time. "I sit on this sofa," she replied, "and when I am tired I cross over and sit on that." The religion of Mohammedanism is alone responsible for this degradation of woman, for the unalterable iniquity of woman is one of its tenets. "I stood at the gates of Paradise," said the Prophet, "and lo! most of its inhabitants were poor. I stood at the gate of hell, and lo! most of its inhabitants were women." "Is it not a physiological fact," they argue, "that woman was made out of a crooked rib of Adam, which, if you try to bend, will break, and if you leave alone will still be crooked?" Again they tell us: "When the devil heard of the creation of woman he was delighted, and said, 'Thou art half of my host, and thou art the depository of my secret, and thou art my arrow with which I shoot and miss not.'"

In harmony with this view of woman, a learned Mohammedan gave advice to his disciple, before he entered upon any serious undertaking, to "consult ten intelligent persons among his particular friends; or, if he have not more than five, consult them twice; or, if he have not more than one, consult him ten times at ten different visits; if he have not one, let him return to his wife and consult her, and whatever she advised him, let him do the contrary, so shall he proceed rightly in the affair and attain his object." Modern Egyptians follow too often the suggestions of these Arabian sages; hence the wife is sought for her beauty and docility and treated as a toy, or viewed as to her ability to bear children; but never is woman lifted to the companionship of equality, never treated as a helpmeet, never is she made to be sharer in what goes to make up life's highest struggles.

How vastly superior the Christianity that takes woman from the harem and lifts her to the throne of a Monica, the mother of Augustine; of a Susannah, the mother of the Weavers; or to the peerless fame among single women of a Frances Willard!

ABOUT WOMEN.

—The first woman to be elected to a school trusteeship in New Hampshire is the wife of Senator Blair.

—The last literary work on which Mrs. Craik was engaged was an article for the *Forum*, entitled, by a pathetic coincidence, "Nearing the End."

—Mrs. Sarah Yewdall, now 70 years old, has for the past twenty-nine years run a woolen mill in West Philadelphia employing hundreds of people. She superintends every detail of the work.

—Miss Catherine T. Simonds has just retired from the position of teacher in the Franklin Grammar School, this city, which she has held for fifty years. Her pupils cover four generations.

—Mrs. Humphrey Ward, author of "Robert Elsmere," is expected to visit New York in February. More than 70,000 copies of her novel have been sold in America.

—Colored women in New York city have organized the "Woman's Charity and Industrial Club" for the help of their sisters, and have leased a four-story house as a "home for friendless colored girls."

—The "Lady Guide Association" is a new enterprise which proposes to organize a staff of qualified ladies to conduct parties of visitors to London; thereby opening a new employment for intelligent women and rendering a substantial and needed form of public service.

—A new club in New York city is the "Wednesday Afternoon Club," composed of fifty women prominent in literary and social circles. It can hardly be called an organization, as it has neither constitution, nor by laws, nor dues, not even a president; simply a chairman and a secretary, and their object is to come together two hours once in two weeks for an interchange of ideas on impersonal topics.

—Miss Augusta Dickinson, daughter of Rev. Jacob Dickinson, of the Philadelphia Conference, having offered herself to the Philadelphia Branch of the Woman's Foreign Missionary Society for work in the foreign field, has been accepted and assigned to Japan.

—Mrs. Mary Lowe Dickinson has just taken the position of professor of belles-lettres in Colorado University. She has given her time the past summer to work for the King's Daughters, planning and organizing, so that the thousands of women in the order may become more practical workers in every philanthropic field. She says: "The Western womanhood is the coming womanhood; I would like before I die to put a shaping hand upon it."

—Miss J. E. Harrison is reckoned one of the most profound archaeologists in England. Miss Harrison has made a specialty of the interpretation of the pictorial record of the Greek vase, and has lectured to large audiences at the South Kensington Museum on this subject. The proceeds of these lectures she has given to the British school at Athens.

—A Congress of Women will be held next year in Paris, to celebrate the centenary of the great revolution. For three weeks the congress will be national, after which, for eight days, women from all parts of the world will be invited to take part. It is stated that 25,000 women will be invited for July 22.

—Mrs. Leonora Barry, who occupies a unique position in the Knights of Labor as an investigator of women's work, is a tall, slender woman of thirty, with large black eyes and expressive features. She has a loud, clear voice, and expresses herself fluently and with enthusiasm. Mrs. Barry travels continually in her efforts to find out the conditions of labor as they affect women.

—Nearly 1,500 women in this country are commercial travelers; 2,139 are architects, chemists and assistants; 225 professional journalists; 320 authors; 2,061 artists; 13,182 professional musicians; 519 government clerks; 2,432 physicians and surgeons; 75 lawyers; 165 ministers; 216 stock-raisers; 56,809 farmers; and 154,805 teachers.

—Miss Mary F. Seymour, president of the Union Stenographic and Type-writing Association, who had charge of reporting the International Council and the last National W. C. T. U. Convention, is about to start a paper devoted to the interests of women who work. Each number will contain a sketch and portrait of some woman who has made a success in business; the sketch for the opening number will be of Mrs. Frank Leslie.

—Mrs. Harvey, of Shanklin, Isle of Wight, has founded an institution there which is doubly philanthropic. It is a home for old ladies and a training-school for servants at the same time. Servants who graduate there command the best wages, and are always in demand. Mrs. Harvey has an income of \$150,000 a year. Besides the home mentioned, she is the founder of the most popular club at Shanklin—one of which women as well as men are members.

SATURDAY NIGHT.

Fold thy hands, tired world, the Sabbath comes;  
Thy God remembers thee,  
Thy woe, thy weakness, and thy woe;  
For one day set thee free.

For one day breaks the bond by labor sealed;  
Sinks out the chains of greed;  
Calls to His holy presence rich and poor,  
Equal in human need.

Gives to the child his father; at the hearth  
Renews the arid soil  
With breath of sweet affections, wins the heart  
From the mountain's harsh control.

As mists from mountain waters shower the plain  
Till blossoms star the sod,  
The Sabbath brings to thee, O panting world,  
Dew from the heights of God.

—M. F. BUTTS, in *Sunday School Times*.

THE MOTHER'S INTEREST.

"MOTHER," said a boy of ten, coming in one day in great excitement, "we've got a raft down on the river! Edgar and I've fixed it up lovely, and—"

"Mercy, child," cried his mother, who knew that the river was shallow, and felt no further interest in his work there, "don't bother me now. I'm cutting out a sleeve, and I can't bear your nonsense. Go away!"

This was the mother's habitual way of taking her boy's communications. She had two, and she meant to do right by them, but before they were twelve years old they had learned that there was no place at home for the outpouring of their hearts, and they naturally sought sympathy elsewhere. The heart of a boy, if it be of the right stuff, is always full and running over. He needs a confidant. His "rafts" and "magic tables" are as mighty to him as the setting of the new minister or the rise and fall of stocks may be to his elders, and his spirit recoils with the same injured sense from the imputation that his affairs are "nonsense" as if he were a man.

Visitors in a certain family were much interested to see a boy of nine come in one day and, after a shy salutation, pull his mother's sleeve. It was in the country, and the boy was in charge of a flock of hens.

"She's come off!" he began, with a face full of sunshine. "Say, glancing at the company, may I tell you about it?"

"Will you excuse Phil if he tells me?" said his mother.

The visitors of course assented.

"Well, my good hen's come off her nest!" burst forth Phil. "She hasn't laid a chick. There were two chicks. Aunt Mary says it's the best luck could be, and she thinks it's because I've tended to her so."

"I don't doubt it," said the mother kindly. "I knew you would get your reward for being so faithful to your good hen."

"I will surely come out by-and-by," as he whispered to her.

He rushed away, and she proceeded half apologetically: "I don't know but I make too much of my children's employments, but I have a theory that if I dignify them as if they were of importance and worth my serious attention it makes the boys more manly in their work. I take my sewing out nearly every day and sit awhile beside the hen-house, which Phil is making. I try to teach them that, as Mrs. Browning says, it is better 'to pursue a frivolous art by serious means than a divine art frivolously;' though I don't intimate to them, of course, that I regard their work as frivolous."

Surely there is no happier home than that in which the lad lies to his mother the instant he is inside the door with the story of his day's doings, knowing that the minutest detail will interest her, and that he is sure of her sympathy and her counsel in it all.

"My son," said a mother of a boy of thirteen who had just told her freely the story of a really disgraceful act of his, "I'm so glad you came right to me with this."

"Why, mother," said the boy with honest pathos, "I never thought of not telling you that, as Mrs. Browning says, it is better 'to pursue a frivolous art by serious means than a divine art frivolously;' though I don't intimate to them, of course, that I regard their work as frivolous."

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"Why, mother," said the boy with honest pathos, "I never thought of not telling you that, as Mrs. Browning says, it is better 'to pursue a frivolous art by serious means than a divine art frivolously;' though I don't intimate to them, of course, that I regard their work as frivolous."

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## Review of the Week.

Tuesday, December 4.

—Mr. Bright's fever increasing.

—King Milan's divorce pronounced legal by the Patriarch at Constantinople.

—Reassembling of the 50th Congress and reading of the President's Message.

—Thomas B. Barry will sue the general officers of the Knights of Labor for defamation of character.

—McKinley of Ohio, Reed of Maine, and Cannon of Illinois, candidates for the speakership of the next House.

—Sharp debate in the British House of Commons between Balfour, Gladstone and Kils on the Irish question.

—Lord Lansdowne, the new Viceroy of India, received with unusual ceremony on landing at Bombay.

Wednesday, December 5.

—Vote on license in 19 cities yesterday—yes, 12; no, 7.

—Sharp rise in the price of coffee in the New York market.

—The Sugar Trust question argued in the New York supreme court.

—Diplomatic relations between Germany and Spain becoming unpleasant.

—Philadelphia & Reading company reduces working hours from ten a day to eight.

—Hayden insurgents appeal to all governments not to recognize Legation as the lawful ruler.

—Lord Randolph Churchill in the House of Commons arraigns the Government for exposing British soldiers in Siam; the Government barely escapes defeat.

—In the Senate, bills introduced for the construction of two steel frame and two steel cranes. The tariff bill taken up. In the House, a petition presented asking for the admission of Territories as States. A joint resolution introduced providing for the election of President and Vice-President by direct vote of the people. The Dingley bill, for the erection of a monument to Major-General Henry Knox, discussed.

Thursday, December 6.

—The Standard Oil Company to construct a pipe from Lima, O., to St. Louis.

—A locomotive collides with a street car in Detroit, injuring ten persons, five fatally.

—Polish squatters to be made to vacate their holdings on the upper levee, near St. Paul, Minn.

—Dynamite bombs used by Belgian strikers; an attempt made to blow up the Paris Registry Office with dynamite.

—The attorney-general and other Ohio officials planning for the suppression of the organization known as the "White Caps."

—Philadelphia capitalists incorporate a road to connect with New England via Poughkeepsie bridge.

—Rev. E. H. Capen, president of Tufts College, nominated by Governor Ames to succeed Edward C. Carrigan as member of the State Board of Education.

—Damages of \$60,000 awarded by the arbitrator against the Haytian Government in the case of Adrien Van Bekkelaer, who was illegally imprisoned in 1884 at Port au Prince.

—In the Senate considerable progress made on the tariff bill. All the internal revenue clauses disposed of; also the first tariff schedule, covering all chemical products except those on the free list. In the House many new bills introduced, one providing for a graduated income tax. The bill concerning the title of settlers on the Des Moines River lands in Iowa passed.

Friday, December 7.

—A German warship captures a slave ship on the East African coast.

—The Pope will no longer prevent Italian Catholics from taking part in elections.

—The trial of Barenstein, the Burlington dynamite conspirator, begun at Geneva, Ill.

—The Forestry Congress at Atlanta discusses the need of national legislation for the preservation of trees.

—The British steamer "Hartlepool" wrecked at Egersund, Norway, and seventeen of her crew drowned.

—The French Chamber of Deputies approve the report of the committee in favor of another trial for M. Wilson.

—In the Senate the day largely given to a discussion of the tariff bill. In the House the Direct Tax bill occupies the attention of the members.

Saturday, December 8.

—Resignation of Gen. O. Ryan, the Spanish minister of war, and a cabinet crisis impending.

—A sharp earthquake shock felt in several places in Quebec about the lower St. Lawrence.

—The English Cabinet Council decides to increase the forces at Suakin. Two battalions will be sent from Malta.

—In the House an earnest discussion held on the Nicaragua Canal bill. Several important amendments disposed of.

—At the Berkshire Street Temple a farewell reception given to Rev. Mr. Noyes and wife prior to their departure for Japan.

—The transfer steamer "Maryland," used on the New York and New England route to Washington, burned. No lives lost.

—A desperate gang of illicit distillers, who have long been a terror to their neighbors, captured by United States officers in West Virginia.

—Two United States ships of war are being fitted out for a cruise to Fort au Prince to enforce, if necessary, our demands on Hayti for the release of the steamer "Hayden Republic."

Monday, December 10.

—The "Galena" sails for Hayti.

—Fighting reported in East Africa.

—Mrs. Howe, of Woman's Bank notoriety, again arrested on the charge of embezzling.

—Senator Sagasta entrusted by the Queen Regent of Spain with the formation of a new cabinet.

—Postmaster-General Dickinson signs the order placing the railway mail service under civil service control.

—New England's share of the river and harbor appropriation, as proposed by the committee, over \$800,000.

—A mob attempting to lynch Hawes, an alleged wife murderer, at Birmingham, Ala., fired on by the officers; nine killed and thirty wounded.

Special attention is directed to the advertisement of Messrs. Brine & Norcross in another column. They are offering at their four stores bargains in all kinds of Holiday goods.

GENERAL LORD WOLSELEY.—This distinguished soldier has prepared for the Youth's Companion several chapters of his personal experiences in the field, entitled, "In the Trenches before Sebastopol," "The Wreck of a Transport," "Success in Life from a Soldier's Point of View" and "The Relief of Lucknow." They are intensely interesting.

THE crowds which every day surge into the warehouses of Paine's Furniture Company on

Canal Street in search of some gift from their large Christmas stock, have the chance to see an extraordinary sight in the Friend Street windows of the house. Never before in this city has there been seen such an exhibition of carved Venetian furniture. The specimens are direct importations from Venice, and they were personally selected by Mr. Paine last summer from the three famous resorts in Venice—the Testolini, the Guggenheim and the Gelsomini collections. There is nothing finer in this country in carved work. The specimens comprise Cabinets, Hall Stands, Coffers, Jewel Caskets, Card Urns, Chairs, etc. We are led to mention this from the fact that when visiting Paine's, as so many do at Christmas time, it is an exceptional chance to see this remarkable work, which we understand will not be long on exhibition, as some of the most valuable pieces are already sold.

The Emerson Piano Company have removed to the large and elegant store 174 Tremont Street, where, with a full line of this widely known instrument they are prepared to receive old friends and intending purchasers. The merits of the Emerson Piano are appreciated by the musical public and conceded by their competitors. An inspection is invited.

GOLD MEDAL AWARDED THE J. C. AYER COMPANY AT THE INTERNATIONAL EXHIBITION IN SPAIN.—The J. C. Ayer Company have received notice from Spain that their medicinal preparations have gained the gold medal at the Barcelona International Exhibition. The jury of award consisted of eminent physicians and pharmacists. This exhibition, the first of an international character ever held in Spain, was opened in April last with impressive ceremonies, in which the queen recent took part. Nearly all the functions of the kingdom were present. It has been continued through the summer with great success.—*Lowell Morning Mail*, Oct. 17, 1888.

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Morey, Churchill & Morey.

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33 1/2 PER CENT.

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MOREY, CHURCHILL & MOREY,  
155 Friend and 62 Canal Sts.,  
Next Door to Paine's Furniture Co.

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## Fine China and Glass —FOR— Holiday and Complimentary Gifts.

By Steamers "Scythia," "Virginian," "Tarifa," from Liverpool; the "Herman," from Antwerp; and the "Centennial" from Hong Kong, we have landed importations gleaned from original sources, to which we invite the attention of buyers looking for appropriate gifts.

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51 to 59 FEDERAL and 120 FRANKLIN STS.

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